

الْبَابُ الْخَامِسُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْأَعْدَاءِ وَالْكَفَّارِ وَالْمُشْرِكِينَ

CHAPTER FIFTEEN

THE HOLY PROPHET'S MERCY
AND KINDNESS TOWARD ENEMIES,
DISBELIEVERS AND IDOLATERS

١٨٧ / ١. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ. صَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: اَللَّهُمَّ، اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

187/1. ‘Abd Allāh [b. Mas‘ud] رضي الله عنه said,

“It is as if I am looking at the Prophet ﷺ now, speaking about a Prophet from the Prophets of old; one who was struck by his people, causing him to bleed, and yet he said as he wiped the blood from his face, ‘O Allah! Forgive my people, for they know not!’”

Agreed upon.

١٨٨ / ٢. عَنْ أَبِي شُرَيْحٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ، وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي، أَيُّهَا الْأَمِيرُ، أُحَدِّثُكَ قَوْلًا قَامَ بِهِ النَّبِيُّ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ. سَمِعْتُهُ أَذْنًا يَ وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ. حَمَدَ اللَّهُ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يَحْرَمْهَا النَّاسُ. فَلَا يَحِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرَةً. فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا، فَقُولُوا: إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ ثُمَّ عَادَتْ حُرْمَتُهَا

¹⁸⁷ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā'* [On the Prophets], Ch.: “The Hadith About the Cave,” 3:1282 §3290; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Martial Struggle and Military Expeditions], Ch.: “On the Battle of Uhūd,” 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: “Patience with Affliction,” 2:1335 §4025; •Abū Ya‘lā in *al-Musnad*, 9:131 §5215; •al-Bazzār in *al-Musnad*, 5:106–107 §1686.

الْيَوْمَ كَحَرَمَتِهَا بِالْأَمْسِ. وَلِيَسْلُغَ الشَّاهِدُ الْغَائِبَ.

مُتَّفَقٌ عَلَيْهِ.

188/2. Abū Shurayḥ رضي الله عنه said to ‘Amr b. Sa‘īd who was sending troops to Mecca [to fight ‘Abd Allāh b. al-Zubayr]:

“O leader! Allow me to tell you what the Prophet ﷺ said on the day following the conquest [of Mecca]. I heard with my own ears, comprehended in my own heart, and saw with my own eyes when he said it. He glorified Allah and lauded Him and then said, ‘It is Allah—and not the people—Who has made Mecca a Sacred Sanctuary; therefore, it is unlawful for anyone who believes in Allah and the Last Day to shed blood in it or cut down its trees. If anybody argues that fighting is allowed in Mecca as evidenced by the Prophet fighting therein, inform him that Allah gave His Messenger a dispensation for that but He did not give it to you. Allah gave me permission [to fight in Mecca] for only a part of a day, and today its sanctity is as it was before. So let the one who is present convey this to the one who is absent.’”

Agreed upon.

١٨٩/٣. عَنْ عُرْوَةَ بْنِ زُبَيْرٍ رضي الله عنه قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ لِأَبِي سُفْيَانَ: الْيَوْمَ يَوْمُ الْمَلْحَمَةِ. الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. وَأَخْبَرَ أَبُو سُفْيَانَ رَسُولَ اللَّهِ ﷺ بِمَا قَالَ سَعْدُ. فَقَالَ ﷺ: كَذَبَ سَعْدٌ وَلَكِنْ هَذَا يَوْمٌ يُعَظَّمُ اللَّهُ فِيهِ الْكَعْبَةُ وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ.

¹⁸⁸ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-‘Ilm* [The Knowledge], Ch.: “Let the Present Convey the Knowledge to the Absent,” 1:51 §104, and in *Kitāb al-Hajj* [The Pilgrimage], Ch.: “The Trees of The Sacred Precinct Must Not Be Cut,” 2:651 §1735; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Hajj* [The Pilgrimage], Ch.: “The Sanctification of Mecca Along With Its Game, Herbage and Trees,” 2:987 §1354; •Aḥmad b. Ḥanbal in *al-Musnad*, 4:31 §16420; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Hajj* [The Pilgrimage], Ch.: “What Has Been Narrated Concerning the Sanctified Nature of Mecca,” 3:173 §809; •al-Nasā’ī in *al-Sunan*: Bk.: *Manāsik al-ḥajj* [The Rituals of Pilgrimage], Ch.: “The Forbiddance of Fighting During It,” 5:205 §2876; •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 22:185 §484.

رَوَاهُ الْبُخَارِيُّ.

وَفِي رِوَايَةٍ لِلْعَسْقَلَانِيِّ: الْيَوْمُ يَوْمُ الْمَرْحَمَةِ. الْيَوْمُ يُعِزُّ اللَّهُ قُرَيْشًا.

189/3. 'Urwa b. Zubayr رضي الله عنه said (describing the conquest of Mecca),

"Sa'd b. 'Ubāda said to Abū Sufyān, 'Today is the day of severe battle. It is the day in which [shedding blood] at the Ka'ba is lawful.' When Abū Sufyān informed Allah's Messenger ﷺ about Sa'd's statement, the Prophet said, 'Sa'd is grossly mistaken. Rather, this is a day in which Allah exalts the Ka'ba's majesty and a day in which the Ka'ba will be clothed.'"

Reported by al-Bukhārī. According to al-'Asqalānī, "Today is the day of Mercy; Allah will esteem Quraysh today."

٤/١٩٠. عَنْ أَنَسٍ رضي الله عنه أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا. فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ. فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ. قَالَ: مَا كَانَ اللَّهُ لِيُسَلِّطَكَ عَلَى ذَاكَ. قَالَ: أَوْ قَالَ: عَلَيَّ. قَالَ: قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: لَا. قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي هَوَاتِ رَسُولِ اللَّهِ ﷺ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

190/4. According to Anas رضي الله عنه,

"A Jewess brought poisoned meat of a sheep to Allah's Messenger ﷺ and he ate a little from it. (After her plot was discovered, as the

¹⁸⁹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: "Where Did the Prophet Fix the Flag on the Day Mecca Was Conquered?" 4:1559 §4030; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:119 §18058; •cited by al-'Asqalānī in *Fath al-Bārī*, 8:9; •Ibn 'Asākir in *Tārīkh Dimashq*, 23:454; •Ibn 'Abd al-Barr in *al-Istī'āb*, 2:597.

¹⁹⁰ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍlihā wa al-taḥrīd 'alaihā* [The Giving Gifts and Its Virtue, and How That is Encouraged], Ch.: "Accepting Gifts from the Polytheists," 2:923 §2474; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Greeting With Salam], Ch.: "Poison" 4:1721 §2190; •Aḥmad

poison became manifest) she was brought to Allah's Messenger ﷺ and he asked her why she did it. She replied, 'I wanted to assassinate you.' Allah's Messenger ﷺ said, 'Allah will not empower you to do it.' The Companions submitted, 'Shall we not kill her?' He replied, 'No.' (And he forgave the Jewess). According to Anas, 'I continue to see the effect of her poison on the Messenger's palate.'

Agreed upon and the wording is of Muslim.

١٩١/٥. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ قَبْلِ نَجْدٍ. فَأَذْرَكَنَا رَسُولُ اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاءِ. فَتَرَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ بِغُضْنٍ مِنْ أَغْصَانِهَا. قَالَ: وَتَفَرَّقَ النَّاسُ فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ رَجُلًا أَتَانِي وَأَنَا نَائِمٌ، فَأَخَذَ السَّيْفَ، فَاسْتَيْقَظْتُ، وَهُوَ قَائِمٌ عَلَى رَأْسِي، فَلَمْ أَشْعُرْ، إِلَّا وَالسَّيْفُ صُلْتًا فِي يَدِهِ. فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ. قَالَ: فَشَامَ السَّيْفَ، فَهِيَ هُوَ ذَا جَالِسٍ. ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

191/5. According to Jābir b. 'Abd Allāh ﷺ,

"We went with Allah's Messenger toward Najd in order to participate in a battle. Allah's Messenger found us in a valley filled

b. Ḥanbal in *al-Musnad*, 3:218 §13309; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Diyāt* [The Blood Money], Ch.: "Is Retaliation Performed on a Person Who Gives Somebody Poison to Drink or Eat and Kills Him by That," 4:173 §4508; •al-Ṭabarānī in *al-Mu'jam al-Ausāt*, 3:43 §2417; •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:11 §19500.

¹⁹¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "Hanging One's Sword on a Tree at Forenoon on a Journey," 3:1065-1066 §2753-2756, and also in *Kitāb al-Maghāzī* [The Military Expeditions], Ch.: "The Battle of Dhāt al-Riqā," 4:515 §3905; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtuous Deeds], Ch.: "His reliance on God Most High and How God Most High Protected Him from the People,"

with thorny trees. So Allah's Messenger ﷺ disembarked and settled under a tree, hanging his sword on one of its branches. Afterwards the people took their own spots here and there in the valley, seeking shade under the trees. Later on Allah's Messenger ﷺ informed us, saying, 'When I was taking a nap, a man came to me, took my sword, and I woke up to find him standing over my head, and did not sense him coming although the sword was unsheathed and in his hand. He said to me, "Who will protect you from me now?" I replied, "Allah will." He said to me a second time, "Who will protect you from me now?" And I replied once more, "Allah will." Then (afraid) he cast down the sword and here he is sitting down'—and Allah's Messenger did not do anything to him to avenge."

Agreed upon and the wording is of Muslim.

١٩٢/٦. عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ. قُلْتُ: وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ، صِلِي أُمَّكِ.
مُتَّفَقٌ عَلَيْهِ.

192/6. According to Asmā', the daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُ,

"During the days of Allah's Messenger ﷺ, my mother came to see me, and at the time she was an idolater, so I sought counsel from

4:1786 §843; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:311 §14374; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:236, 267 §8772, 8852; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:319 §12613; •al-Tabarānī in *Musnad al-Shāmiyyīn*, 3:66 §1815.

¹⁹² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍliḥa wa al-tahrīd 'alayhā* [The Giving Gifts and Its Virtue, and How That is Encouraged], Ch.: "Giving Gifts to Polytheists," 2:924 §2477, and also in *Kitāb al-Jizya* [The Jizya], Ch.: "The Sinfulness of He Who Makes a Contract and Then Betrays the Trust," 3:1162 §3012; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Zakat], Ch.: "The Virtue of Spending and Giving Alms to One's Close Relatives, Wives, Children and Parents Even If They are Polytheists," 2:696 §1003; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:347 §26985; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Zakāt* [The Zakat], Ch.: "Giving Charity to Non-Muslim Citizens," 2:127 §1668;

Allah's Messenger ﷺ, asking, 'She is eager to see me, so shall I keep ties with her [even though she is an idolater]?' He said, 'Yes. Keep ties with your mother.'

Agreed upon.

٧/١٩٣. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى عُمَرُ حُلَّةً عَلَى رَجُلٍ تَبَاعُ. فَقَالَ لِلنَّبِيِّ ﷺ: ابْتَغِ هَذِهِ الْحُلَّةَ، تَلْبَسُهَا يَوْمَ الْجُمُعَةِ وَإِذَا جَاءَكَ الْوَفْدُ. فَقَالَ: إِنَّمَا يَلْبَسُ هَذَا مَنْ لَا خَلْقَ لَهُ فِي الْآخِرَةِ. فَأَتَى رَسُولُ اللَّهِ ﷺ مِنْهَا بِحُلٍّ، فَأَرْسَلَ إِلَى عُمَرَ مِنْهَا بِحُلَّةٍ. فَقَالَ عُمَرُ: كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا. تَبِيعُهَا أَوْ تَكْسُوَهَا. فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسَلِّمَ. مُتَّفَقٌ عَلَيْهِ.

193/7. Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said,

"Umar saw a silken garment on a man; he was trying to sell it. So he said to the Prophet ﷺ, 'You should purchase this garment

•Abd al-Razzāq in *al-Muṣannaf*, 6:38 §9932; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 24:78 §203.

¹⁹³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hiba wa faḍlihā wa al-taḥrīd 'alayhā* [The Giving Gifts and Its Virtue, and How That is Encouraged], Ch.: "Giving Gifts to Polytheists," 2:924 §2476, and also in Ch.: "Giving Someone Else a Gift of Clothing That is Offensive to Wear," 2:921 §2470, also in *Kitāb al-Jumu'a* [The Friday Prayer], Ch.: "On Wearing One's Best Garments," 1:302 §746; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Libās wa al-zīna* [The Clothing and Adornment], Ch.: "The Prohibition of Men and Women Using Gold and Silver Instruments, the Prohibition of Men Wearing Gold Rings and Silk and its Allowance for Women, and the Permissibility of [Silk] Brocade for a Man as long as it does not Exceed Four Fingers in Length," 3:1638 §2068; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:103 §5797; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāh* [The Prayer], Ch.: "What is Worn on Friday," 1:282 §1086; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch.: "Preparing for the Friday Prayer," 3:96 §1382, and also in *al-Sunan al-Kubrā*, 1:523 §1686; •Mālik in *al-Muwatṭā'*: Bk.: *al-Libās* [The Clothing], Ch.: "What has been Narrating Regarding Garments," 2:918 §1637; •al-Shāfi'ī in *al-Musnad*, 62; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 12:255 §5439.

and wear it on Fridays and when delegations come to see you.' The Prophet ﷺ said, 'Only he who has no portion of the Hereafter wears such garments.' Later on, some silk garments were brought to Allah's Messenger ﷺ and he sent one to 'Umar. 'Umar said, 'How can I wear this considering what you said before?' The Prophet ﷺ replied, 'I have not given it to you to wear; I have given it to you to either sell or give to someone else.' Afterwards, 'Umar sent it as a gift to one of his brothers in Mecca who had yet to embrace Islam."

Agreed upon.

٨/١٩٤. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدْتُ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ، فَنهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ.
مُتَّفَقٌ عَلَيْهِ.

194/8. According to Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا,

"A woman was found slain in one of the battles of Allah's Messenger ﷺ, so he forbade the killing of women and children."

Agreed upon.

٩/١٩٥. عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ حِينَ بَعَثَ إِلَى ابْنِ أَبِي حَفِيقٍ نَهَى حِينَئِذٍ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ.

¹⁹⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Struggle and Military Expedition], Ch.: "On Killing Women in War," 3:1098 §2852; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Struggle and Military Expedition], Ch.: "On the Unlawfulness of Killing Women and the Elderly in War," 3:1364 §1744; Aḥmad b. Ḥanbal in *al-Musnad*, 2:22 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *al-Siyar* [The Military Expeditions], Ch.: "On What has been Reported Regarding the Prohibition of Killing Women and Children," 4:136 §1569; •Ibn Mājah in *al-Sunan*: Bk.: *al-Jihād* [The Struggle], Ch.: "On Indiscriminate Night Attacks and Killing Women and Children," 2:947 §2841; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:185 §8618; •al-Dārimī in *al-Sunan*, 2:293 §2462; •Ibn Hibbān in *al-Ṣaḥīḥ*, 1:344 §135.

رَوَاهُ عَبْدُ الرَّزَّاقِ وَالشَّافِعِيُّ وَالطَّحَاوِيُّ.

195/9. According to Ibn Ka'b b. Mālik رضي الله عنه،

“When the Prophet ﷺ sent a battle contingent to Ibn Abī Haqīq, he forbade the killing of women and children.”

Reported by ‘Abd al-Razzāq, al-Shāfi‘ī and al-Ṭahāwī.

١٠/١٩٦. عَنْ عَطِيَّةِ الْقُرْظِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِيْمَنْ حَكَمَ فِيْهِمْ سَعْدُ بْنُ مُعَاذٍ. فَشَكُّوْا فِي: أَمِنَ الذَّرِيَّةُ أَنَا أَمْ مِنَ الْمُقَاتِلَةِ؟ فَنَظَرُوا إِلَى عَاتِيٍّ فَلَمْ يَجِدُوهَا نَبَتًا، فَالْقَيْتُ فِي الذَّرِيَّةِ وَلَمْ أَقْتُلْ.

رَوَاهُ ابْنُ حِبَّانَ وَعَبْدُ الرَّزَّاقِ وَالطَّبْرَانِيُّ.

196/10. According to ‘Aṭīyya al-Qurazī رضي الله عنه،

“I was among those judged by Sa’d b. Mu‘adh [when he was given the authority to decide the fate of the plotters of Banū Qurayza], but the people were in doubt about me and wondered whether I was to be counted among the children or among those who engaged in hostilities. So to find the answer, they examined my pubic regions and saw that I had yet to grow pubic hair [and thus was underage], so I was grouped with the children and I was not killed.”

Reported by Ibn Hibbān, ‘Abd al-Razzāq and al-Ṭabarānī.

١١/١٩٧. عَنِ الْأَسْوَدِ بْنِ سَرِيحٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي غَزَاةٍ فَأَصَبْنَا ظَفَرًا وَقَتَلْنَا مِنْ

¹⁹⁵ Set forth by ‘Abd al-Razzāq in *al-Muṣannaf*: Bk.: *al-Jihād* [The Striving], Ch.: “Raiding Houses at Night,” 5:202 §9385; •al-Shāfi‘ī in *al-Musnad*, 238; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:77 §17865; and cited by •al-Ṭahāwī in *Sharḥ Ma‘ānī al-Āthār*, 3:221.

¹⁹⁶ Set forth by •Ibn Hibbān: Bk.: *al-Siyar* [The Military Expeditions], Ch.: “Going Out for Battle and How to Fight, and the Narration That Indicates That Children Who Fight Are to be Fought,” 11:109 §4788; •Abd al-Razzāq in *al-Muṣannaf*, 10:179 §18742; •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:164 §434; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:166 §11098.

الْمُشْرِكِينَ حَتَّى بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِيَّةَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: مَا
بَالُ أَقْوَامٍ بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوا الذَّرِيَّةَ؟ أَلَا! لَا تَقْتُلَنَّ ذُرِّيَّةً؛ أَلَا! لَا تَقْتُلَنَّ ذُرِّيَّةً.
قِيلَ: لَمْ، يَا رَسُولَ اللَّهِ؟ أَلَيْسَ هُمْ أَوْلَادُ الْمُشْرِكِينَ؟ قَالَ: أَوْ لَيْسَ خِيَارُكُمْ أَوْلَادُ
الْمُشْرِكِينَ؟

وَفِي رِوَايَةٍ زَادَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُمْ أَبْنَاءُ الْمُشْرِكِينَ. فَقَالَ:
خِيَارُكُمْ أَبْنَاءُ الْمُشْرِكِينَ، أَلَا! لَا تَقْتُلَنَّ الذَّرِيَّةَ. كُلُّ نَسَمَةٍ تُوَلَدُ عَلَى الْفِطْرَةِ، حَتَّى
يُعْرَبَ عَنْهَا لِسَانُهَا. فَأَبَوَاهَا يَهُودَانِهَا وَيُنَصِّرَانِهَا.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَالدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ
صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ، وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ أَحْمَدُ بِإِسَانٍ وَبَعْضُ
أَسَانِيدِ أَحْمَدَ رِجَالُهُ رِجَالُ الصَّحِيحِ.

197/II. According to al-Aswad b. Sarī^c,

"We were once in a battle and (continued fighting until) we gained the upper hand and killed many of the pagans, including some children. The news of this reached the Prophet ﷺ and he said, 'What is the matter with the people that they went so far as to kill children? Beware! Do not kill children at all! Beware! Do not kill children at all!' Someone asked, 'Why, O Messenger of Allah? Are they not the children of the pagans?' He replied, 'Are the best among you not from the children of pagans?'"

¹⁹⁷ Set forth by •Aḥmad b. Ḥanbal in his *Musnad*, 3:435 §15626–15627 and 4:24 §16342; •al-Nasā'ī in his *al-Sunan al-Kubrā*: Bk.: *al-Siyar* [The Military Expeditions], chapter, "The Prohibition of Killing the Children of the Pagans," 5:184 §8616; •al-Dārimī in his *Sunan*, 2:294 §2463; •Ibn Abī Shayba in his *Muṣannaf*, 6:484 §331231; •Ibn Ḥibbān in his *Ṣaḥīḥ* collection, 1:341 §132; •Ibn Abī 'Āsim in *al-Āḥād wa al-Mathānī*, 2:375 §1160; •al-Ḥākim in *al-Mustadrak*, 2:133–134 §§2566–2567; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 1:284; •al-Bayhaqī in his *al-Sunan al-kubrā*, 9:77 §17868; •Abū Nu'aym in *Hilya al-awliyā'*, 8:263.

Another report adds, "A man said, 'O Messenger of Allah! They are only the children of the pagans.' He replied, 'The best of you too are the children of pagans. Beware! Do not kill children. Every person is born with the primordial disposition [*fiṭra*] until he articulates it with his tongue; it is his parents who make him a Jew or a Christians.'"

Reported by Aḥmad, al-Nasā'ī, al-Dārimī and Ibn Abī Shayba. According to al-Ḥākim, "This is an authentic tradition conforming to the stipulation of the two Shaykhs [al-Bukhārī and Muslim]." According to al-Haythamī, "This was reported by Aḥmad with various chains and some of his sources are of authentic traditions."

١٢/١٩٨. عَنْ رَبَاحِ بْنِ رَيْعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ، فَرَأَى النَّاسَ مُجْتَمِعِينَ عَلَى شَيْءٍ. فَبَعَثَ رَجُلًا فَقَالَ: انْظُرْ عَلَى مَا اجْتَمَعَ هَؤُلَاءِ. فَجَاءَ فَقَالَ: عَلَى امْرَأَةٍ قَتِيلَةٍ. فَقَالَ: مَا كَانَتْ هَذِهِ لِتُقَاتَلَ. قَالَ: وَعَلَى الْمُقَدَّمَةِ خَالِدِ بْنِ الْوَلِيدِ، فَبَعَثَ رَجُلًا فَقَالَ: قُلْ لِحَالِدٍ: لَا يَقْتُلَنَّ امْرَأَةً وَلَا عَسِيفًا. وَفِي رِوَايَةٍ: لَا تَقْتُلَنَّ ذُرِّيَّةً وَلَا عَسِيفًا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتَّسَائِيُّ وَابْنُ مَاجَه.

198/12. According to Rabāḥ b. Rabīʿ رَضِيَ اللَّهُ عَنْهُ,

"We were with Allah's Messenger ﷺ in one of the battle expeditions, when he saw people gathered around something. He sent a man out, saying, 'Go and see what they are gathering around.' The man returned and informed (him), saying, 'They are gathering around a

¹⁹⁸ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:488 §16035; •Abu Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Killing Women," 3:53 §2669; •Ibn Mājah in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Attacking and Raiding Houses at Night, and Killing Women and Children," 2:948 §2842; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:186–187 §§8625, 8627; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:110 §4789; •Ibn Abī Shayba in *al-Muṣannaf*, 6:482 §33117; •Abū Ya'la in *al-Musnad*, 3:115–116 §1546; •al-Ḥākim in *al-Mustadrak*, 2:133 §2565; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 4:10 §3489; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:82 §17883.

slain woman.' The Prophet ﷺ said, 'She was not among those who fight!' As the head of the group was Khālīd b. Walīd, so the Prophet sent a man to go and inform Khālīd, 'Neither a woman nor a hired servant should be killed.' Another report reads, "Do not kill a child or a hired servant!"

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Mājah.

١٣/١٩٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَلِيلًا نَجِدَ، فَبَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُتَالٍ. فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ. فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: مَا عِنْدَكَ، يَا ثُمَامَةُ؟ فَقَالَ: عِنْدِي خَيْرٌ، يَا مُحَمَّدُ. إِنْ تَقَتَّلْنِي تَقْتُلَ دَا دِمَ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ. وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ. فَتَرَكَ حَتَّى كَانَ الْعَدُوُّ ثُمَّ قَالَ لَهُ: مَا عِنْدَكَ، يَا ثُمَامَةُ؟ قَالَ: مَا قُلْتُ لَكَ. إِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْعَدِ فَقَالَ: مَا عِنْدَكَ، يَا ثُمَامَةُ؟ فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: أَطْلِقُوا ثُمَامَةَ. فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. يَا مُحَمَّدُ، وَاللَّهِ، مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهِ، مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ. وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَعْتِمِرَ. فَلَمَّا قَدِمَ مَكَّةَ، قَالَ لَهُ قَائِلٌ: صَبَوْتَ؟ قَالَ: لَا، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ. وَلَا، وَاللَّهِ، لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

مُتَّفَقٌ عَلَيْهِ.

199/13. According to Abū Hurayra ﷺ,

“The Prophet ﷺ dispatched a horse regiment to the area of Najd and they returned with a man apprehended from Banū Ḥanīfa named Thumāma b. Athāl. They tied him up around one of the pillars inside the Mosque. The Prophet ﷺ went to him and asked, ‘What do you intend, O Thumāma?’ Thumāma replied, ‘O Muhammad! I have good intention. If you kill me, you will kill someone who has blood on his hands, and if you set me free, you would do a favour to one who is grateful. And if you want wealth, then ask me whatever wealth you want.’ He was left till the next day, when the Prophet ﷺ said to him once again, ‘What do you intend, O Thumāma?’ He said, ‘The same that I told you yesterday. If you do a favour, you will do it to one who is grateful.’ The Prophet left him till the day after, when he said to him once more, ‘What do you intend, O Thumāma?’ He said, ‘The same that I told you yesterday.’ So the Prophet ﷺ said, ‘Set Thumāma free.’ After he was freed, he took to a date palm tree near the Mosque, bathed, went inside the Mosque, and said, ‘I bear witness that there is no God but Allah and I bear witness that Muhammad is Allah’s Messenger.’ Then he said, ‘O Muhammad! By Allah, there was no face on the face of earth more hated than your face, but your face has now become the most beloved of faces to me. By Allah, there was no religion that I detested more than your religion, but your religion has now become more beloved to me than any other religion. By Allah, there was no city that I detested more than your city, but your city has now become more beloved to me than all other lands. Your cavalry captured me as I was on the way to perform the ‘Umra, so how about my completing it?’ Allah’s Messenger ﷺ gave him glad tidings and ordered him to carry on with his trip to perform the ‘Umra. When Thumāma finally

¹⁹⁹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [The Military Expeditions], Ch.: “The Arrival of Banū Ḥanīfa and the Narration of Thumāma b. Athāl,” 4:1589 §4114; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Martial Arts and Siyar], Ch.: “Tying and Imprisoning Captives, and the Permissibility of Freeing Them,” 3:1386 §1764; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:246 §7355; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: “On Tying Captives,” 3:57 §2679; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 4:42–43; •Abū ‘Awāna in *al-Musnad*, 4:257 §6696; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:419.

reached Mecca, someone said to him, 'You have changed religion? Thumāma said, 'Actually, I embraced Islam with Muhammad, Allah's Messenger. By Allah! Not a single grain of wheat shall come to you from Yamāma until the Prophet ﷺ gives his permission.'

Agreed upon.

١٤/٢٠٠. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: أَلَسَّامُ عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَعَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتَذَرُونَنِي مَا يَقُولُ؟ قَالَ: أَلَسَّامُ عَلَيْكَ. قَالُوا: يَا رَسُولَ اللَّهِ، أَلَا نَقْتُلُهُ؟ قَالَ: لَا. إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ.

مُتَّفَقٌ عَلَيْهِ.

200/14. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"Once a Jewish man passed by the Messenger of Allah ﷺ and said, 'Death be upon you [*al-sāmu 'alayka* (a distorted form of *al-salāmu 'alayka*)]'. The Messenger ﷺ replied, 'And upon you.' Then he said, 'Do you know what he said? He said, "*Al-sāmu 'alayka* [death be upon you].'" The Companions asked, 'O Messenger of Allah! Shall we not kill him?' He said, 'No. When the People of the Book greet you, reply by saying, "And upon you."'"

Agreed upon.

١٥/٢٠١. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا:

²⁰⁰ Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-mu'ānidīn wa qitalihim* [Demanding the Repentance of the Apostates and Reprobates and Fighting Them], Ch.: "When a Non-Muslim Citizen Insults the Prophet ﷺ Indirectly and Is Not Explicit About It, Such As Saying, '*Al-sāmu 'alayka*,'" 6:2538 §6527; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Salām* [The Salutations], Ch.: "The Prohibition of Greeting the People of the Book Before Them and How to Return Their Greetings," 4:1705 §2163; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:218 §13308; •Abū Ya'lā in *al-Musnad*, 5:445 §3153; and cited by •al-Haythamī in *Majma' al-Zawā'id*, 8:42 and Ibn Ḥazm in *al-Muḥallā*, 11:415.

السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقَالَ: يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ. يُحِبُّ
الرَّفْقَ فِي الْأَمْرِ كُلِّهِ. قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: قُلْتُ: وَعَلَيْكُمْ.
مُتَّفَقٌ عَلَيْهِ.

201/15. According to 'Ā'isha رضي الله عنها,

"A group of Jews sought permission to see the Prophet ﷺ, and they uttered, 'Al-sāmu 'alayka' [death be upon you], so I retorted, 'Rather death and curse be upon you!' The Prophet ﷺ said, 'O 'Ā'isha! Indeed, Allah is gentle and He loves gentleness in everything.' I said, 'Did not you hear what they said?' He replied, 'I said, "And upon you [*wa 'alaykum*]."'"

Agreed upon.

١٦/٢٠٢. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّتْ بِنَا جِنَازَةٌ فَقَامَ لَهَا النَّبِيُّ ﷺ وَقَمْنَا
لَهُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّهَا جِنَازَةٌ يَهُودِيٍّ. قَالَ: إِذَا رَأَيْتُمُ الْجِنَازَةَ، فَقُومُوا.
مُتَّفَقٌ عَلَيْهِ.

202/16. According to Jābir b. 'Abd Allāh رضي الله عنه،

"Once a funeral procession passed by us and the Prophet ﷺ stood

²⁰¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Istitāba al-murtaddīn wa al-mu'ānidīn wa qitālihim* [Demanding the Repentance of the Apostates and Reprobates and Fighting Them], Ch.: When a Non-Muslim Citizen Insults the Prophet ﷺ Indirectly and Is Not Explicit About It, Such As Saying, 'Al-sāmu 'alaikum,'" 6:2539 §6528; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Filial Duty and Manners], chapter: "The Virtue of Gentleness," 4:2003 §2593; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:112; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: "Gentleness," 4:254 §4807; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adab* [The Manners], Ch.: "Gentleness," 2:1216 §3688.

²⁰² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Witnessing the Funeral of a Jew," 1:441 §1250; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Janā'iz* [The Funerals], Ch.: "Witnessing Funerals," 2:661 §961; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:6 §23893; •al-Nasā'ī in *al-Sunan*: Bk.: *al-Janā'iz*

up for it (revering the dead), so we stood up with him. We then asked, 'O Messenger of Allah! That was the funeral of a Jew.' He said, 'When you see a funeral procession, you should stand up.'

Agreed upon.

١٧/٢٠٣. عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ سَهْلُ بْنُ حَنِيفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجِنَازَةٍ، فَقَامَا. فَقِيلَ لَهُمَا: إِنَّمَا مِنْ أَهْلِ الْأَرْضِ، أَيُّ مِنْ أَهْلِ الذِّمَّةِ. فَقَالَا: إِنَّ النَّبِيَّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ، فَقَامَ. فَقِيلَ لَهُ: إِنَّمَا جِنَازَةُ يَهُودِيٍّ، فَقَالَ: أَلَيْسَتْ نَفْسًا؟

مُتَّفَقٌ عَلَيْهِ.

203/17. According to 'Abd al-Rahmān b. Abī Laylā رَضِيَ اللَّهُ عَنْهُ,

"Once at al-Qādisiyya [a battle site], Sahl b. Hunayf and Qays b. Sa'd were sitting down when a funeral procession passed by; as it passed they both stood up. Someone remarked to them that the deceased was from the local inhabitants—i.e., from the non-Muslim citizens (*ahl al-dhimma*)—to which they replied, 'Once a funeral procession passed by the Prophet ﷺ and he stood up. When someone remarked to him that it was the funeral procession of a Jew, he said, 'Is it not a (human) soul?'"

Agreed upon.

[The Funerals], Ch.: "Witnessing the Funerals of Polytheists," 4:45 §1921 and in *al-Sunan al-Kubrā*, 1:626 §2048; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:90 §5606; •Ibn Abī Shayba in *al-Muṣannaf*, 3:39 §11918; •Ibn al-Ja'd in *al-Musnad*, 27 §70; •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:27

²⁰³ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa al-ṣila wa al-ādāb* [The Piety, Familial Integration, and Manners], Ch.: "The Prohibition of Cursing Animals and Others," 4:2006 §2599; •al-Bukhārī in *al-Adab al-Mufrad*, 119 §321; •Abū Ya'lā in *al-Musnad*, 11:35 §6174; •Abū Nu'aym in *Dalā'il al-Nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu'ab al-Īmān*, 2:144 §1403; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:92; and cited by •al-Ḥusaynī in *al-Bayān wa al-Ta'rīf*, 1:283 §754 and Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 3:202.

١٨/٢٠٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أُذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لِعَانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

وَفِي رِوَايَةٍ: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا.

رَوَاهُ أَبُو نُعَيْمٍ وَالْبَيْهَقِيُّ وَابْنُ عَسَاكِرَ.

204/18. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“It was submitted, ‘O Messenger of Allah! Invoke a curse against the pagans,’ but he replied, ‘I was not sent as a curser; I was only sent as (an embodiment of) mercy.’”

Reported by Muslim and al-Bukhārī in *al-Adab [al-mufrad]*.

According to another report, “I was only sent as mercy and was not sent as a torment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

١٩/٢٠٥. عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اَللّٰهُمَّ، اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

رَوَاهُ ابْنُ حِبَّانَ وَابْنُ أَبِي عَاصِمٍ وَالتَّبَرَانِيُّ وَالْبَيْهَقِيُّ، وَقَالَ الْهَيْثَمِيُّ:
رَجَالُهُ رِجَالُ الصَّحِيحِ.

²⁰⁴ Set forth by •Muslim in his *Ṣaḥīḥ* collection in *Kitāb al-Birr wa ṣila wa al-ādab* [On Piety, Familial Integration, and Manners], chapter, “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-Mufrad*, 119 §321; •Abū Ya‘lā in *al-Musnad*, 11:35 §6174; •Abū Nu‘aym in *Dalā’il al-Nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §403; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-Ta’rīf*, 1:283 §854; and cited by •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Aẓīm*, 3:202.

205/19. According to Sahl b. Sa'd al-Sā'idī رحمه الله, Allah's Messenger ﷺ said,

"O Allah! Forgive my people, for they know (me) not."

Reported by Ibn Hibbān, Ibn Abī 'Āṣim, al-Ṭabarānī and al-Bayhaqī. According to al-Haythamī, "Its sources are authentic."

٢٠٦/٢٠. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ جَبَلِ التَّنْعِيمِ مُتَسَلِّحِينَ، يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ، فَأَخَذَهُمْ سَلَامًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ ﻻ إِلَهَ إِلَّا هُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

206/20. According to Anas b. Mālik رضي الله عنه,

"Eighty armed men from Mecca went to Allah's Messenger ﷺ from Mount Tan'im with the intention of slaying him and his Companions,

²⁰⁵ Set forth by •Ibn Hibbān in *al-Ṣaḥīḥ*: Bk.: *al-Raqā'iq* [The Heart Softeners], Ch.: "It Is Not Obligatory to Call God Against One's Enemies Due to What It Entails of Leaving One's Share of Reward," 3:254 §973; •Ibn Abī 'Āṣim in *al-Āḥād al-Ma'ānī*, 4:123 §2096; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 6:120 §5694; •al-Daylamī in *Musnad al-Firdaws*, 1:500 §2042; •al-Bayhaqī in *Shu'ab al-Imān*, 2:164 §1448; and cited by •al-Haythamī in *Majma' al-Zawā'id*, 6:117.

²⁰⁶ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "The Saying of Allah Most High: ﴿And it is He who restrained their hands from you﴾ 3:1442 §1808; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:124, 290 §§12276, 14122; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "Freeing Captives Without Ransom," 3:61 §2688; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "From the Sūra al-Fath," 5:386 §3264; •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:202, 6:464 §§8667, 11510; •Ibn Abī Shayba in *al-Muṣannaf*, 7:405 §36916; •Abū 'Awāna in *al-Musnad*, 4:291 §6782, 6783; •Abd b. Ḥumayd in *al-Musnad*, 1:363 §1208.

deceiving them unaware, but he captured them and spared them later, so Allah revealed, *«And it is He Who restrained their hands from you, and your hands from them in the valley of Mecca, after having given you control over them; and Allah sees all what you do»*. [Q.48:24].”

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī. According to al-Tirmidhī, this is a fine authentic tradition.

٢٠٧ / ٢١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (فِي يَوْمِ فَتْحِ مَكَّةَ): مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

207/21. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said [on the day of the conquest of Mecca],

“Whoever enters the abode of Abū Sufyān is safe; whoever casts aside his weapon is safe; and whoever locks his door is safe.”

Reported by Muslim, Abū Dāwūd and al-Bazzār.

٢٠٨ / ٢٢. عَنْ أَبِي يُوسُفَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عَفَا عَنْ مَكَّةَ وَأَهْلِهَا وَقَالَ: مَنْ أَعْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ. وَمَنْ عَنِ الْقَتْلِ إِلَّا نَفَرًا قَدْ سَمَّاهُمْ إِلَّا أَنْ يُقَاتِلَ أَحَدًا فَيُقْتَلَ. وَقَالَ لَهُمْ حِينَ اجْتَمَعُوا فِي الْمَسْجِدِ: مَا تَرَوْنَ أَنِّي صَانِعٌ بِكُمْ؟ قَالُوا: خَيْرًا. أَخْ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ. قَالَ: اذْهَبُوا فَأَنْتُمْ الطُّلُقَاءُ.

رَوَاهُ الشَّافِعِيُّ وَابْنُ حِبَّانَ وَالرَّيْثِيُّ.

²⁰⁷ Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Martial Military Expeditions], Ch.: “The Conquest of Mecca,” 3:1407 §1780; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Kharāj wa al-imāra wa al-fai’* [The Land Tax, Appointing Leaders and War Booty That Is Taken Without Fighting], Ch.: “What Has Been Narrated About Mecca,” 3:162 §3021; •al-Bazzār in *al-Musnad*, 4:122 §1292; •al-Dāraquṭnī in *al-Sunan*, 3:60 §233; •Abū ‘Awāna in *al-Musnad*, 4:290 §6780; •Ibn Rāhawayh in *al-Musnad*, 1:300 §278.

208/22. Abū Yūsuf said,

“Allah’s Messenger ﷺ pardoned Mecca and her inhabitants and said, ‘Whoever locks his door is safe; whoever enters the Mosque is safe; and whoever enters the abode of Abū Sufyān is safe.’ He forbade that anyone be killed—save for a small group²⁰⁸ whose individuals he named—unless someone from the idolaters fought them. When they [the Meccans] gathered in the Mosque, he said to them, ‘How do you feel I shall treat you?’ They replied, ‘We think well of you! You are a noble brother, son of a noble brother!’ He said, ‘Go, for you are all free.’”

Reported by al-Shāfi‘ī, Ibn Ḥibbān and al-Rabī‘.

٢٠٩/٢٣. عَنْ عَبْدِ اللَّهِ (يَعْنِي ابْنَ مَسْعُودٍ) قَالَ: إِنَّمَا كَانَ هَذَا لِأَنَّ قُرَيْشًا لَمَّا اسْتَعْصَمُوا عَلَى النَّبِيِّ ﷺ دَعَا عَلَيْهِمْ بَسِينٌ كَسَيْنِي يُوسُفَ، فَأَصَابَهُمْ فَحْطٌ وَجَهْدٌ حَتَّى أَكَلُوا الْعِظَامَ. فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَى السَّمَاءِ فَيَرَى مَا بَيْنَهُ وَبَيْنَهَا كَهَيْئَةِ الدُّخَانِ مِنَ الْجَهْدِ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾. قَالَ: فَأَتَى رَسُولُ اللَّهِ ﷺ فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، اسْتَسْقَى اللَّهُ لِمُضَرَ فَإِنَّمَا قَدْ هَلَكَتْ. قَالَ لِمُضَرَ: إِنَّكَ جَرِيٌّ، فَاسْتَسْقَى هُمْ فَسَقُوا. فَتَرَلْتُ: ﴿إِنَّكُمْ عَائِدُونَ﴾. فَلَمَّا أَصَابَتْهُمْ الرَّفَاهِيَّةُ عَادُوا إِلَى حَالِهِمْ حِينَ أَصَابَتْهُمْ الرَّفَاهِيَّةُ، فَأَنْزَلَ اللَّهُ ﷻ: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ﴾. قَالَ: يَعْنِي يَوْمَ بَدْرٍ.

مُتَّفَقٌ عَلَيْهِ.

209/23. According to ‘Abd Allāh b. Mas‘ūd ﷺ,

“That was because when the Quraysh went against the Prophet ﷺ, he prayed that they experience years like the years of Yūsuf [i.e.,

²⁰⁸ Set forth by •al-Shāfi‘ī in *al-Umm*, 7:361; •Ibn Ḥibbān in *al-Thiqāt*, 2:56; •al-Rabī‘ in *al-Musnad*, 170 §419; •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:117 §18055.

²⁰⁹ Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *Tafsīr al-Qur’ān* [The Qur’ānic

famine], and so they were afflicted with a drought that was so severe they were forced to eat animal bones. During that time, a man would glance upwards to the heavens and, because of the famine, see what appeared as smoke between it and him. After this, Allah revealed, ﴿So await the day in which the sky will bring forth a visible smoke﴾ [Q.44:10-11]. Then Allah's Messenger ﷺ was approached and some said, 'O Messenger of Allah! Invoke Allah for rain for Muḍar (Quraysh), for they are destroyed!' He said to the people of Muḍar, 'Indeed, you pose to be gallant (now fight the destiny).' Then he invoked Allah for rain for them and they received it. Then the verse was revealed, ﴿So you will again commit the same﴾ [Q.44:15]. When they were afflicted with luxury they returned to their previous state and then Allah revealed, ﴿The day when We will seize with the greatest seizure—We will indeed exact vengeance﴾ [Q.44:16]—and that was exacted during the battle of Badr."

Agreed upon.

٢١٠/٢٤. عَنْ مَسْرُوقٍ قَالَ: أَتَيْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنَّ قُرَيْشًا أَبْطَلُوا عَنْ
الْإِسْلَامِ، فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا وَأَكَلُوا الْمَيْتَةَ
وَالْعِظَامَ. فَجَاءَهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتَ تَأْمُرُ بِصَلَةِ الرَّحِمِ وَإِنَّ قَوْمَكَ
هَلَكُوا فَادْعُ اللَّهَ. فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾. ثُمَّ عَادُوا إِلَى
كُفْرِهِمْ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ﴾ يَوْمَ بَدْرٍ.

210/24. According to Masrūq,

"I went to Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ and he said, 'Indeed, the Quraysh have

Exegesis], Ch.: ﴿Covering the people, "This is a painful punishment."﴾ 4:1823 §4544; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifa al-qiyāma wa al-janna wa al-nār* [The Description of the Resurrection, Paradise, and Fire], Ch.: "The Smoke," 4:2156 §2798; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:380 §3613; and cited by •Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, 4:139.

²¹⁰ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istisqā'* [The Prayer for Rain], Ch.: "When the Polytheists Intercede With the Muslims in Times of Drought," 1:342 §974, and also in *Kitāb Tafsīr al-Qur'ān*, [The Qur'ānic Exegesis], Ch.: ﴿And she in whose house he was attempted seducing him, closing all the doors,

taken (a lot of) time to embrace Islam. The Prophet ﷺ invoked Allah's curse against them and they were seized with a year of famine in which they were dying and were forced to eat carrion and animal bones. During this time, Abū Sufyān went to the Prophet ﷺ and said, 'O Muhammad! You have come enjoining us to observe familial integration, yet your own people are dying, so invoke Allah (for this to end).' The Prophet ﷺ then recited, ﴿So await the day in which the sky will bring forth a visible smoke﴾ [Q.44:10]. Then the people reverted to their disbelief, which is indicated in the words of Allah Most High, ﴿The day when We will seize with the greatest seizure—We will indeed exact vengeance﴾ [Q.44:16]—in reference to the battle of Badr."

٢٥/٢١١. وَزَادَ الْبُخَارِيُّ فِي رِوَايَتِهِ: قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ أَسْبَاطُ عَنْ مَنصُورٍ: فَدَعَا رَسُولُ اللَّهِ ﷺ فَسُقُوا الْعَيْثُ فَأُطْبِقَتْ عَلَيْهِمْ سَبْعًا وَشَكَا النَّاسُ كَثْرَةَ الْمَطَرِ. قَالَ: اللَّهُمَّ، حَوَالَيْنَا وَلَا عَلَيْنَا. فَانْحَدَرَتِ السَّحَابَةُ عَنْ رَأْسِهِ فَسُقُوا النَّاسُ حَوْلَهُمْ.
مُتَّفَقٌ عَلَيْهِ.

211/25. On the authority of al-Bukhārī the report adds,

"Abū 'Abd Allāh said, 'Asbāt added from Manṣūr, "Allah's Messenger ﷺ invoked Allah and they received torrential downpours and the people complained, so he said, 'O Allah! Around us and not over us,' so the rain clouds scattered from above their heads and the people received rain in their outskirts."'"

saying: "Haita lak."﴾ 4:1730 §4416, and also Ch.: "The meaning of Sūra: ﴿Alif Lām Mīm. The Romans have been defeated﴾ 4:1791 §4496; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifa al-qiyaṃa wa al-janna wa al-nar* [The Description of the Resurrection, Paradise, and Fire], Ch.: "The Smoke," 4:2155 §2798; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:431, 441 §4140, 4206; •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [The Qur'ānic Exegesis], Ch.: "From the Sūra of Smoke," 5:297 §3254; •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:456 §11483; •al-Humaydī in *al-Musnad*, 1:63 §116; •Ibn Hibbān in *al-Ṣaḥīḥ*, 11:80 §4764; •Abū Ya'la in *al-Musnad*, 9:78 §5145; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 9:214 §9046–9048; •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:352 §6221.

²¹¹ Ibid.

Agreed upon.

٢٦/٢١٢. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَجَرَ النَّبِيُّ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: أَشَعَرْتُ أَنَّ اللَّهَ أَفْتَانِي فِيمَا فِيهِ شِفَائِي؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلَيَّ. فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا وَجَعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ. قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ. قَالَ: فِيمَا ذَا؟ قَالَ: فِي مُسْطٍ وَمُشَاقَةٍ، وَجُفٌّ طَلْعَةٍ ذَكَرَ. قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بئرِ ذَرَوَانَ. فَخَرَجَ إِلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ: نَخَلُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ. فَقُلْتُ: اسْتَخْرَجْتَهُ؟ فَقَالَ: لَا، أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَخَشِيتُ أَنْ يُثِيرَ ذَلِكَ عَلَى النَّاسِ شَرًّا، ثُمَّ دُفِنْتُ الْبِئْرَ.

مُتَّفَقٌ عَلَيْهِ.

212/26. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا, the Prophet ﷺ was made ill by magic,

"Allah's Messenger ﷺ said, 'Do you know that Allah has revealed to me that which contains my healing? Two men came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, "He has been bewitched." The first asked, "Who has bewitched him?" The other replied, "Labīd b. al-A'sam." The first one asked, "What material did he use?" The other replied, "He used a comb, the hair gathered on it, and the outer skin of the pollen from the male date-palm tree." The first asked, "Where is that?" The other replied, "It is in the well of Dharwān." The Prophet went out to the well and returned and said to me, 'Its date-palms are like the heads of the devils.' I asked,

²¹² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bad' al-khalq* [The Beginning of Creation], Ch.: "The Description of Iblis and His Army," 3:1192 §3095, and also in *Kitāb al-Ṭibb* [The Medicine], Ch.: "Magic," 5:2174 §5430; •Muslim on *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Salutation], Ch.: "Magic," 4:1719-1720 §2189; •Aḥmad b. Ḥanbal in *al-Musnad*, 6:57 §24345; •Ibn Mājah in *al-Sunan*: Bk.: *al-Ṭibb* [The Medicine], Ch.: "Magic," 2:1173 §3545; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:380 §7615; •al-Shāfi'ī in *al-Musnad*, 382; •Ibn Abī Shayba in *al-Muṣannaf*, 5:41 §23519; •Abū Ya'la in *al-Musnad*, 8:290-291 §4882.

'Did you take out those things (with which the magic was worked)?' He said, 'No, for I have been cured by Allah, and I am afraid that this action (taking the bewitched things out of the well) may spread evil among the people (i.e., the Muslims might kill Labīd b. al-Aṣam).' The well was, therefore, filled up and closed."

Agreed upon.

٢١٣/٢٧. عَنْ أَبِي مُحَمَّدَوْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ فِي نَفَرٍ فَكُنَّا بِبَعْضِ الطَّرِيقِ فَأَذَّنَ مُؤَذِّنٌ رَسُولَ اللَّهِ ﷺ بِالصَّلَاةِ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ، فَصَرَخْنَا نَحْكِيهِ هَذَا بِهِ. فَسَمِعَ رَسُولُ اللَّهِ ﷺ فَأَرْسَلَ إِلَيْنَا قَوْمًا، فَأَقْعَدُونَا بَيْنَ يَدَيْهِ، فَقَالَ: أَيُّكُمْ الَّذِي سَمِعْتَ صَوْتَهُ قَدْ ارْتَفَعَ؟ فَأَشَارَ إِلَيَّ الْقَوْمُ كُلُّهُمْ وَصَدَقُوا، فَأَرْسَلَ كُلُّهُمْ وَحَسَنِي، وَقَالَ لِي: قُمْ فَأَذِّنْ. فَقُمْتُ وَلَا شَيْءَ أَكْرَهُ إِلَيَّ مِنْ رَسُولِ اللَّهِ ﷺ وَلَا مِمَّا يَأْمُرُنِي بِهِ. فَقُمْتُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ فَأَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ، فَقَالَ: قُلْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَالَ لِي: ارْفَعْ مِنْ صَوْتِكَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فَضَّةٍ ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مُحَمَّدَوْرَةَ. ثُمَّ أَمَرَهَا عَلَى وَجْهِهِ ثُمَّ عَلَى ثَدْيَيْهِ ثُمَّ عَلَى كَبِدِهِ ثُمَّ بَلَغَتْ يَدُ رَسُولِ اللَّهِ ﷺ سُرَّةَ أَبِي مُحَمَّدَوْرَةَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَمَرْتَنِي بِالتَّأْذِينِ بِمَكَّةَ، قَالَ: نَعَمْ، قَدْ أَمَرْتُكَ. فَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللَّهِ ﷺ مِنْ كَرَاهِيَةٍ وَعَادَ ذَلِكَ كُلُّهُ مَحَبَّةً لِرَسُولِ اللَّهِ ﷺ.

فَقَدِمْتُ عَلَى عَتَابِ بْنِ أَسِيدٍ عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ فَأَذَنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَالشَّافِعِيُّ.

213/27. According to Abū Maḥdhūra ﷺ,

“I went out with a group of people and we were on one of the paths, when the *mu’adhdhin* of Allah’s Messenger ﷺ made the call to prayer in his presence. We heard the caller’s voice and shunned him, so we shouted and made fun of him. Allah’s Messenger ﷺ heard this so he sent a group to apprehend us. (After we were apprehended) we were made to sit down in front of Allah’s Messenger, and he asked, ‘Which of you raised his voice that I heard?’ The group all spoke the truth and pointed me out, so the Prophet released them and continued to detain me. He said to me, ‘Stand up and deliver the call to prayer’—and at that time there was no one whom I detested more than Allah’s Messenger ﷺ, and there was nothing I hated more than that which he commanded me. I stood up in front of Allah’s Messenger ﷺ and he imparted to me the words of the call to prayer himself. He said, ‘Say, “Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; I bear witness that there is no God but Allah, I bear witness that there is no God but Allah; I bear witness that Muhammad is Allah’s Messenger, I bear witness that Muhammad is Allah’s Messenger.”’ Then the Prophet said to me, “Raise your voice: I bear witness that there is no God but Allah, I bear witness that there is no God but Allah; I bear witness that Muhammad is Allah’s Messenger, I bear witness that Muhammad is Allah’s Messenger. Come to the prayer, come to the prayer; come to success, come to success; Allah is the Greatest, Allah is the Greatest; there is no God but Allah.”’ Then he called me when I completed my calling to the

²¹³ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:409 §15417; •Ibn Mājah in *al-Sunan*: Bk.: *al-Adhān wa al-sunna fihā* [The Call to Prayer and its Sunnahs], Ch.: “Pronouncing phrases of *Adhān* twice,” 2:234 §708; •al-Nasā’ī in *al-Sunan al-Kubrā*, 1:393 §1714; •Ibn Abī ‘Āṣim in *al-Āḥād wa al-mathānī*, 2:92 §790; •al-Dāraqūṭnī in *al-Sunan*, 1:233 §1.

prayer. Then he gave me a money-purse containing some silver, then he placed his hand upon my forelock and passed it over my face and then over my breast and then over my liver. Then his hand reached my mid-section and he said, 'May Allah exalt you and put blessings upon you.' I later said [after having embraced Islam], 'O Messenger of Allah! You ordered me to call for prayer while in Mecca.' He said, 'Yes, I did.' So all the hatred I had against Allah's Messenger ﷺ left me and it was all transformed into love for him. So I went to 'Atāb b. Usayd, the governor of Mecca appointed by Allah's Messenger ﷺ, and delivered the call to prayer with him upon orders from Allah's Messenger ﷺ."

Reported by Aḥmad, al-Nasā'ī, Ibn Mājah (this wording is his) and al-Shāfi'ī.